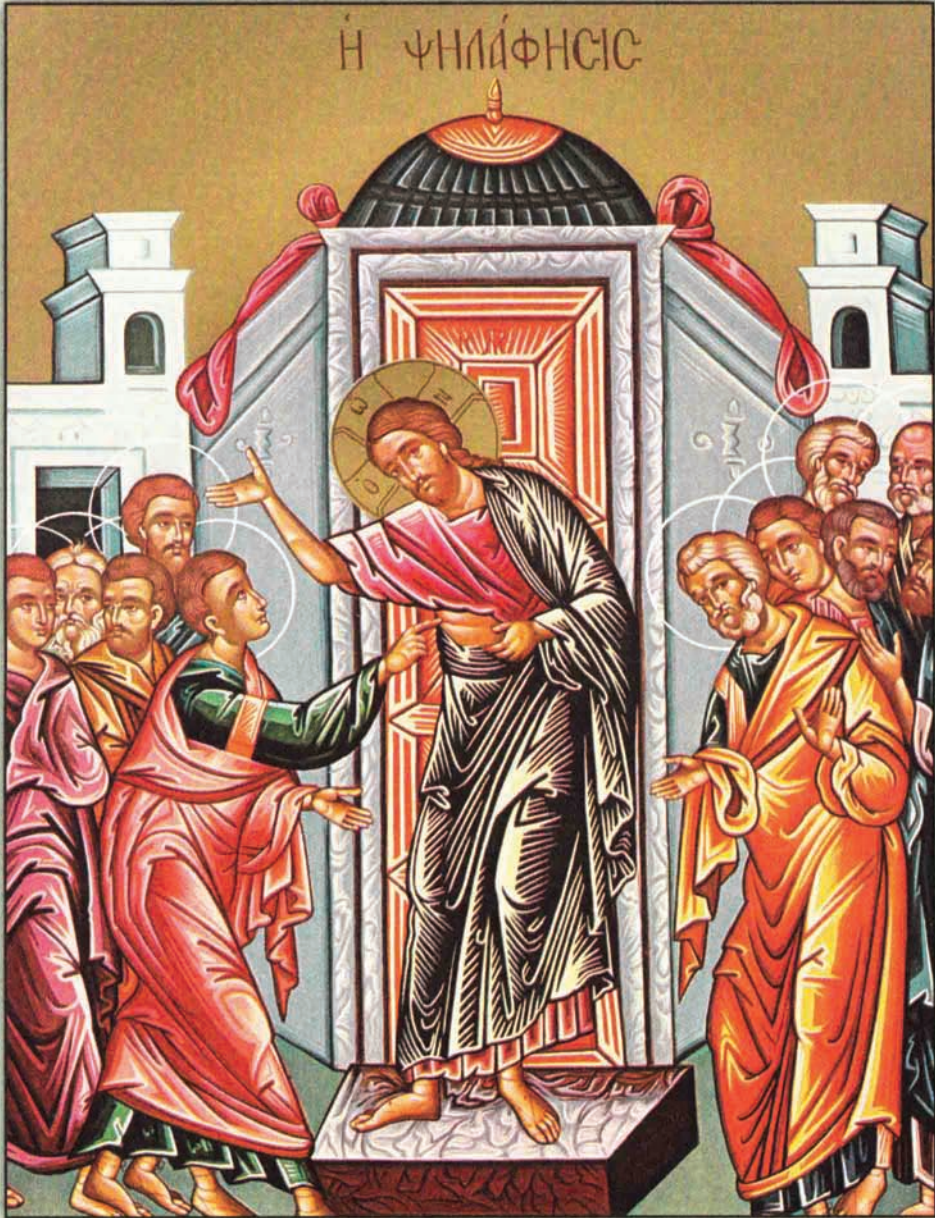


THOMAS SUNDAY



*Icon of Christ and Saint Thomas*

**April 15, 2012**  
**THOMAS SUNDAY**  
**THE HOLY APOSTLES ARISTARCHUS, PUDENS AND TROPHIMUS**

SCHEDULE OF SERVICES FOR THE WEEK OF APRIL 16 – APRIL 22

SATURDAY, APRIL 21 – *THE HOLY HIEROMARTYR JANNUARIUS, BISHOP AND HIS COMPANIONS: DEACONS PROCULUS, SOSIUS AND FAUSTUS, READER DESIDERIUS, EUTYCHES AND AUCTIONUS. THE HOLY HIEROMARTYR THEODORE OF PERGIA, HIS MOTHER PHILIPPIA, DIOSCORUS, SOCRATES AND DIONYSIUS; VITALIS BAIKAK, PRIEST AND MARTYR*

9:30 AM – Divine Liturgy  
 11:00 AM-2:00 PM – *DAY OF REFLECTION FOR YOUNG ADULTS*  
 6:00 PM – Great Vespers

SUNDAY, APRIL 15 – *SUNDAY OF THE MYRRH-BEARING WOMEN; OUR VENERABLE FATHER THEODORE OF SYCEUM, BISHOP OF ANASTASIOPOLIS*

9:30 AM – Divine Liturgy For All Parishioners

**Пригадуємо що стоїмо підчас Служби Божої кожної Неділі року і кожного дня від Великодня до Неділі П'ятдесятниці**

Це не є нова вигадка а виразне повторення стародавнього звичаю і повчання стародавньої Церкви про праведне додержування Господнього Дня (Неділя). Це повчання ще із Собору Нікеї (325р). Були різні звичаї в різних місцевостях і Церква рішила наголосити Христове Воскресення *кожної* Неділі. Ця справа була така важлива що Церковні Отці рішили надати закон. Канон 20 (яке ніколи небуло заперечене) каже: *Тому що є деякі громади що ще клякають в Неділю і в дні П'ятдесятниці, цей Святий Собор проголошує що в спільній молитві (Служба Божя) молимоь Богові стоячи.*

Вияснюємо – Цей Канон Нікеї стосується *кожної* Неділі в році! Не клякаємо під час неділішної Служби Божої (не залежно від особистого звичаю ані Римо -Католицької традиції.)

**A Reminder about Standing on all Sundays and from Pascha to Pentecost**

This is not an innovation, rather it is the explicit reiteration of a long tradition and teaching of the early church about the nature of the celebration of the Lord's Day (i.e. Sunday.) This proscription of the church dates from the time of the Ecumenical Council of Nicaea (325 AD.) There was a divergence in practice in various places and the church identified the need to emphasize the resurrectional character of the Lord's Day. The fact that an Ecumenical Council discussed and eventually issued a Canon (rule) on this subject shows the importance in the eyes of the church fathers. Canon 20 of the Council (which has never been negated) states: *Since there are some communities that still bend their knees on the Lord's Day (Sunday) and on the days of Pentecost, this Holy Council decrees that the common prayers (i.e., at Liturgy) are to be rendered to God standing.*

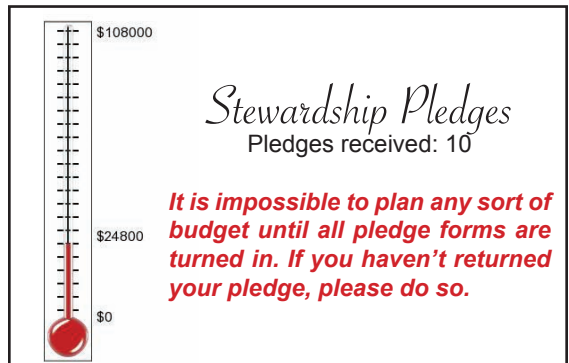
To be very clear – This canon of the First Ecumenical Council applies to Every Sunday of the Year! One should NOT kneel during Divine Services on ANY Sunday (custom nor the practice of the Latin Church notwithstanding).

**Sunday offering for April 8**

Amount	Number
\$5.00	1
\$20.00	3
\$25.00	4
\$30.00	2
\$40.00	2
\$50.00	4
\$60.00	1
\$75.00	2
\$80.00	1
\$100.00	5
\$107.00	1 (loose)
\$200.00	4
\$250.00	1
\$500.00	2
<hr/>	
\$3452.00	

Parishioner Total: 2832.00  
 Visitor Total: 620.00

Average / parish household (39): \$72.67  
 Weekly Stewardship Goal: \$2125.00





## *The Testimony That Christ Rose From the Dead*

from: [johnsanidopoulos.com](http://johnsanidopoulos.com)

It may come as a surprise that one of the most reliable testified events in the ancient world is the resurrection of Christ, recorded in writing within a generation after the event (see 1 Corinthians 15) and fully testified within two generations while the majority of the witnesses were still alive. To understand how rare this is in the ancient world, one need only look at such a historical figure as Alexander the Great, whose earliest biography was not written until about 400 years after his death, after the earliest written testimony for Jesus.

### **Twelve Resurrection Appearances in the New Testament**

There are twelve indisputable resurrection appearances recorded in the New Testament which spanned a time period of forty days following the event of the resurrection. They are to the following people:

- Mary Magdalene (Mk. 16:9-11; Jn. 20:11-18)
- The Myrrh-bearing women (Mt. 28:9-10)
- Two disciples going to Emmaus (Mk. 16:12-13; Lk. 24:13-32)
- Peter (Lk. 24:34; 1 Cor. 15:4)
- Ten disciples (Lk. 24:36-43; Jn. 20:19-25)
- Eleven disciples (Mk. 16:14; Jn. 26-29)
- Seven disciples (Jn. 21: 1-23)
- Eleven disciples on the mountain (Mt. 28:16-20)
- Over five hundred disciples (1 Cor. 15:6)
- James, the brother of our Lord (1 Cor. 15:7)
- Disciples in Bethany at the Ascension (Lk. 24:50-53; Acts. 1:2-12)
- Paul (1 Cor. 15:8)

We should mention that Acts 1:3 records Jesus appeared many times over a forty day period following his resurrection from the dead, so the appearances are not limited to only twelve.

### **How many saw the resurrected Christ?**

Over a period of forty days Christ rarely appeared to only one individual disciple. Usually many were present, and he gave ample evidence that his resurrection was in his physical body (they touched his wounds and saw him eat). From the testimony in the New Testament, we know that well over five hundred people saw the risen Jesus, usually in groups, and there are no contradictions in the accounts

nor recorded disputes about these appearances by those who saw him.

### **When did they see the resurrected Christ?**

Interestingly, all the resurrection appearances occurred either during the day, afternoon or towards evening. Never is a resurrection appearance recorded at night, lest it be confused with a dream.

### **Where was the risen Christ seen?**

The risen Christ appeared in many different areas, both indoors and outdoors. He was seen:

- Near his tomb
- On a well travelled road
- At the seashore
- Inside a home
- On a mountain
- In a city
- Outdoors
- In Judea
- In Galilee

### **How did they see the risen Jesus?**

The appearances of Jesus were not passing visions, but they lasted over many hours to people of different backgrounds and occupations, where he would eat with those he appeared to and have conversations with them. None of them had previously believed that he would rise from dead, so initially the appearances confirmed the event and clarified teachings they may not have understood.

- The Apostle John writes in 1 John 1:1-4 that they heard, they saw, and they touched the risen Christ.
- The Apostle Peter says in Acts 10:41 that they ate and drank with the risen Christ.

### **Young Adult Day of Reflection**

*Next Saturday April 21, a Day of Reflection for young adults will be held at our church. The topic will be "Death to the World." It will begin with Divine Liturgy at 9:30 AM and continue until 2:00 PM. A free-will offering is asked.*



**Українська Греко-Католицька Церква  
Святого Йоана Хрестителя  
St. John the Baptizer  
Ukrainian Greco-Catholic Church**

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**Website:** [stjohnthebaptizer.org](http://stjohnthebaptizer.org)

**Pastor:** Fr. James Bankston  
[frjames@mac.com](mailto:frjames@mac.com)

Fr. James' cell phone: (619) 905-5278

***Death's Power Banished from the Body***

By His unexpected entry through closed doors Christ proved once more that by nature He was God and also that He was none other than the one who had lived among them. By showing His wounded side and the marks of the nails, He convinced us beyond a doubt that He had raised the temple of His body, the very body that had hung on the cross. He restored that body that He had worn, destroying death's power over all flesh, for as God, He was life itself. Why would He need to show them His hands and side if, as some perversely think, He did not rise again bodily? And if the goal was not to have the disciples think about Him in this way, why not appear in another form and, disdaining any likeness of the flesh, conjure up other thoughts in their minds? But He obviously thought it was that important to convince them

of the resurrection of His body that, even when events would have seemed to call for Him to change the mode of His body into some more ineffable and surpassing majesty, He nonetheless resolved in His providence to appear once more as He had been in the past [i.e., in the flesh] so that they might realize He was wearing no other form than the one in which He had suffered crucifixion.

Our eyes could not have endured the glory of His holy body, if He had chosen to reveal it to His disciples before He ascended to the Father. Anyone who reflects on the transfiguration will easily infer this is the case, ... since, it says, they could not endure the sight but fell on their faces.

*St. Cyril of Alexandria*